

Methodology of Braille Qur'an for Indonesian Blind: Learning Methods of the Qur'an Oldest Braille Al-Qur'an Printing Machine in the World

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Abstract: The Qur'an is a guide and demand for the life of Muslims, both as individuals and as people. As a guide and demand for life, Braille letters are a type of touch writing system used by blind people. This system was created by a Frenchman named Louis Braille. Braille Qur'an began in Pakistan and certain Arab countries, in the form of conceptions that still had to be perfected which then came up with the formulation of Arabic braille letters. The Braille Qur'an first appeared in Indonesia around 1954. The special methodology used by teachers was modification of ways and tools for reading and writing Braille. The equipment used is waste material and equipment such as pieces of cloth; sandpaper with different textures, scissors, thick and thin paper, grain; letter board or reading or Record Plank, Reglet and questioner or stylus. The Braille Qur'an published in Jordan is written with rasm imla'i or according to the rules of nahwiyah.

1 INTRODUCTION

The Qur'an is a guide and demand for the life of Muslims, both as individuals and as people. As a guideline and demand for life, the Qur'an is revealed by Allah not only to be read textually, but the Qur'an to be understood, lived and practiced in social life. (Al-Munawar, 2005)

The Qur'an revealed to the Prophet Muhammad is to elevate humanity from the valley of darkness to a brightly lit nature. History proves that the jahiliyyah people who do not have a civilization and the direction and purpose of life were successfully brought by the Prophet Muhammad to a new civilized life that is more advanced, namely the life that is illuminated by the light of faith and respect for the dignity of humanity. (Al-Munawar, 2005)

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Latin braille writing arose in the middle of the 19th century AD, while arabic braille letters emerged during periods far apart. Arabic Braille or Al-Braille appearances Braille starts from Pakistan and certain Arab countries, in the form of conceptions that still have to be perfected which then form the Arabic braille formulation through an International Conference in 1950 organized by the United Nations Educational Scientific and Cultural Organization (UNESCO). This was realized in the form of Braille Al-Qur'an publishing which was then disseminated to other countries, including Indonesia.

Braille letters are a type of touch writing system used by blind people. This system was created by a Frenchman named Louis Braille who was blind due to childhood blindness. When he was 15 years old, Braille made an army post to make it easier for soldiers to read when it was dark. This article is called Braille. But at that time Braille did not have the letter W.

The Braille Qur'an first appeared in Indonesia around 1954. The Qur'an at the time was an inventory of the Ministry of Social Affairs (Depsos) donations from Jordan. However, the braille Koran was only read in 1964 by a braille typist of the Yogyakarta Ministry of Social Affairs Supardi Abdi Somad. After that, the Islamic Blind Foundation (Yaketunis) wrote it manually, before finally working with the Ministry of Religion (MORA) to produce it on a large scale in 1973. The Braille Qur'an was mass-produced on orders from the Indonesian Ministry of Religion.

The Braille Qur'an published in Jordan is written with rasm imla'i or according to the rules of nahwiyah. Likewise, the Braille Qur'an published in Pakistan in 1962 also uses *rasm imla'i*. al-Qur'an published by Saudi Arabia in 1997, it is also imla'i. The writing of the Qur'anic verses contained in the syahriyah al-fajr magazine from Egypt, also follows *rasm imla'i*. In Indonesia the Islamic Blind Welfare Foundation (YAKETUNIS) as the first Qur'anic publisher used the basics of Braille Al-Qur'an published by Jordan and Pakistan. The writing system is the same as the International Braille Qur'an.

The way of writing (rasm) contained in the Mushaf 'Utsmany is different and not the same as the writing method commonly used in the rules of imla 'Arabic. Therefore the scholars divided the method of writing Arabic letters into 2 types: *rasm 'Utsmany* and *rasm imla'i*. The first type is specifically used to write verses of the Qur'an in accordance with the Mushaf 'Utsmany. While the second is a standard rule commonly used for writing Arabic words as they are spoken.

For this purpose, the scholars of the Qur'an then compiled a science known as the science of Rasm al-Qur'an. Among the works that review this knowledge are Abu 'Amr al-Dany and al-Tanzil's work by Abu Dawud Sulaiman bin Najah.

Writing the Qur'an based on rasm 'Utsmany has many lessons - as mentioned by the scholars of qira'at-. But one of the most important is that with this method different types of qira 'can be represented in the Mushaf 'Utsmany.

It cannot be denied, that there is an attempt to replace the Rasm system, which is generally applicable. On the grounds that it will make reading easier. Although this was later refuted on the basis that this method was used by the companions to write the Qur'an in the presence of the Prophet. Therefore, he is then tauqifiyah. If the reason is to facilitate reading, then it is refuted by the fact that so

far - since 1400 years -, there have been almost no significant problems in the midst of the Muslims in reading the Qur'an, except those that are not have the desire to study the reading.

The term *Ottoman Rasm*. 1. Round Sign Only lies above the divine letters, namely the letters *alif*, *wau* and *ya'*. It is an additional letter that is not read as a letter even though when connecting or stopping reading to it. the wisdom of *ziadah* (increment) on something of the purpose of the verse (the vast powers of God) 2. The height of longitude increases Only lies above the letter alif if the next letter lines up. It indicates this letter is an additional letter that is inscribed (not read as a letter mad) when connecting the reading and preserving it (read as the letter mad) when stopping reading it. 3. Continuous sign. This sign is located above the continuous hamzah letter to indicate that this letter is memorized from the reading when connecting the reading. The way to write this sign is like writing the head of *Shod*. 4. *Kha* letter head mark 'without point. Located above any one letter to indicate the letter is marked breadfruit and the sound of the reading is read by means of izhar by lifting the tongue up. 5. Letters that are not marked breadfruit. If there are letters that are not marked breadfruit and the next letter is marked sabdu then this letter is given to the next letter by means of *Idgham Kamil* (entering perfectly) But there are kalimah that have two faces or types of reading namely Idgham Kamil or Idgham Naqis like verse 77 surah Taha. When a letter that is not marked breadfruit is followed by a letter that has no syllable, it is given to the next letter by means of Idgham Naqis (entering imperfectly) or *ikhfa'* but it is not permitted so that it lifts the tongue up (like izhar) and is not pronounced like the letter next (like idgham) but between the two and is humming.

Some basic things to know about reading the Braille Qur'an:

1. Pray first
2. Read from left to right. Unlike Arabic script (right to left)
3. The order in sequence from left to right are letters, harokat, letters, harokat, and so on until you find the wakof sign.
4. The arrangement of the sura is the same as the arrangement of the Al-Qur'an.

Encrypted Braille Arabic letters in point code. Like the point on the gapple game, there are six points.

Several studies have been conducted in relation to the Braille al-Qur'an. Among other things, as was done by Muhammad Mustakim and his friends who

examined the Ottoman rasm in the Braille al-Qur'an. This study resulted in the determination of the standardization and adjustment of the Braille Qur'an, at least changes in the reading and writing side. (Mustaqim & Zarif, 2014)

Ahmad Jaeni worked on a study on the Braille application of writing the Qur'an which was applied in Mushhaf Braille Standards. (Jaeni, n.d.). After that, Jaeni again wrote about the history of the development of the Braille Qur'an in Indonesia starting from duplication to standardization, where this study was limited from 1964 - 1984. (Jaeni, 2015)

The method of reading and writing Braille is one of the means for blind people to get information and communicate with others who use tactics. Thus the tactual sensitivity is a demand in having Braille reading and writing skills. Whereas the tactual sensitivity is not an automatic matter for people with visual impairment, but there is a need for training and or learning for those concerned.

Reading and writing Braille in the beginning as a basis for Braille reading and writing skills for blind people, needs to be taught in special schools for children with visual impairments or the so-called Blind People's Special School. Blind child teachers play an important role in learning Braille reading and writing early, because through learning Braille reading and writing children with visual impairments are prepared to have the skills to access information and communicate.

In this method is a qualitative descriptive approach, because this approach is appropriate for holding in-depth understanding and looking for the meaning of learning the beginning of Braille reading and writing for blind children. The researcher tried to understand the meaning of learning events and their links to the learning of Braille reading and writing at the beginning of blind children. Understanding of the learning of early Braille reading and writing for blind children requires research that is natural, as is, without manipulation and or intervention of researchers.

In addition Bogdan and Taylor (1995) have defined qualitative methodology as a research procedure that produces descriptive data in the form of written or verbal words from people and observable behavior. This approach is directed at the background and the individual concerned holistically (intact); therefore with a qualitative approach will be able to obtain in-depth understanding and interpretation of the meaning of facts and facts relevant to the learning of early Braille reading and writing for the blind.

In the study "Early Braille Reading and Writing Learning in Blind Children" was studied by sister Sari Rudiwati at Yogyakarta State University. 2012. Describe the beginning of learning Braille reading and writing for children with visual impairment in the Blind School of Extraordinary, especially in terms of teacher's perceptions, strategies, special methods, and equipment used. Subjects of the Principal's research, teachers and students.

The results showed that there were no differences in teachers' perceptions related to teacher competencies, students' abilities and the importance of early Braille reading and writing for blind children. Specific strategy strategies undertaken by teachers are efforts to compensate for visual limitations by training non-visual schools, especially tactics. The special method used by the teacher is to modify the methods and tools for reading and writing Braille. The equipment used is waste material and equipment such as pieces of cloth; sandpaper with different textures, scissors, thick and thin paper, grain; letter board / reading or Record Plank, Reglet and questioner or stylus.

The theoretical framework is the learning strategy of early Braille reading and writing is an engineering and careful plan of the interaction process between students who are blind and their environment, and or the process of creating an environmental system which is a set of events designed to encourage, activate, support and enable the occurrence of blind children learning Braille reading and writing beginning; so there is a change in the behavior of children with visual impairment, namely having the ability to read and write Braille.

To realize the things mentioned above, according to several data sources, a teacher needs to have the skills in choosing and using teaching methods that are appropriate to the conditions, needs and environment of blind students. In addition, a teacher sometimes also needs to use several methods in a variety of ways, taking into account the accuracy of the use of some of these methods for the conditions, needs and environment of the blind students concerned.

The findings in this research are the beginning of learning to read and write Braille as well as various methods. The method of lectures and question and answer is carried out simultaneously with demonstration or demonstration methods. For example, when the teacher explained the position and configuration of Braille dots while displaying the Braille points on the letterboard / reading which is also called "Record Plank". If the blind child does

not have an understanding of what the teacher explained, then the teacher gives the opportunity for students to ask the teacher; and then the teacher answers the student's question.

After the blind student understands, the teacher then gives a certain task so that blind students are active in learning to read and write Braille. For example, the teacher decides slowly, blind students write what the teacher decides, then the teacher asks blind students to take turns reading what the blind students have written. If there is a mistake the teacher explains where the mistake is and at the same time corrects it, then blind students are asked to correct; but if the blind student has carried out the task correctly, the teacher then gives a "reward" by, among other things, tapping the student's shoulder while saying "right!", "smart!", or "good!".

In addition to the above, the teacher also uses training methods, namely ways to teach to condition or instill a habit of reading and writing Braille to blind students to gain skills or skills in reading and writing Braille. For example the teacher gives an explanation of how to put paper in the reglet, how to insert a pen or "stylus" on a reglet that already has paper; then the child practices himself supervised by the teacher concerned. If students with visual impairments cannot be repeated until they can; and if it is possible then the teacher starts asking blind students to write simple words or sentences. Blind students are asked to read the results of their writing by reversing the position of the paper, the teacher supervises the way blind students read the Braille while explaining how to read well, which is, among other things, lightly touching from left to right.

2 GOVERNMENT AND WRITING CONTRIBUTION OF AL-QUR'AN BRAILLE IN INDONESIA

From the results of research on the writing of the Braille Qur'an in Indonesia is to use the same rasm which follows the rules nahwiyah. This is a middle east ulama agreement. Thus the HR paperwork. Rasyikin delivered in the third Muker in 1977, that UNESCO printed the Braille Al-Qur'an with rasm Utsmany and sent it to Islamic countries including Indonesia needs to be tested for truth. Based on these examples of Braille Arabic writing from several Islamic countries, the Islamic Blindness Welfare Foundation (YAKETUNIS) ventured to write the Qur'an and publish the braille Qur'an.

The Indonesian Ministry of Religion supports the steps of Yaketunis by assigning 16 civil servants to the publication of the Braille Qur'an. Since then, Yaketunis began sending Braille al-Qur'an to several blind education institutions in Indonesia. Drs Fuady Azis compiled a braille *qawa'idul Imla 'Lil kitabati arabic writing book al' arabiyyati annafirati volume I* in 1969, and this is the first Arabic Braille writing guidebook in Indonesia.

The development of the Braille Qur'an has received a positive response from the government and the user community. In 1971 the Government in this case the Ministry of Religion, mentashih al-Qur'an published by Yaketunis. Yaketunis also sent two Juz namely juz 1 and juz 30 to Saudi Arabia for ditashih. The correction from Saudi Arabia is in the writing of lafaldArrahman. Next, the Indonesian Ministry of Religion provide additional assistance to employees up to 56 civil servants and operational costs. In 1973, Yaketunis received the assistance of three Braille electric machine corporations from the Department of Religion of the Republic of Indonesia. The typewriter looks like an ordinary typewriter but produces Braille and uses electricity.

This increased capacity in the publication of the Braille Qur'an. In 1974, the Government provided thermoform assistance from the Indonesian Ministry of Religion. In successive years 1974 - 1977 Yaketunis published al-Qur'an Braille every year about 250 sets of the Koran with a budget project for the procurement of the Koran. The Qur'an is sent to all blind institutions in Indonesia and even to Malaysia. In 1976 the Malaysian Government sent two blind people through the Tengku Abdurrahman Foundation to study the Koran Braille in Indonesia, then the Indonesian Government in this case the Ministry of Religion of the Republic of Indonesia provided scholarships to the two blind people: Muhammad Nur bin AwangNgah and Hamzah bin Ammah to study the Braille Qur'an in Yaketunis for two years.

There were about 6 Mushaf printed in Indonesia in the period 1984 to 2003 (around 20 years), Including: Indonesian Standard Quran manuscripts, 1973-1975, Indonesian Standard (Bahriyah) Mushaf, 1991, Mushaf al Bombay Quran Published by PT Karya Toha Putra, 2000, Al-Quran manuscripts by Ustad Rahmatullah, 2000, 29 Al-Quran manuscripts by Safaruddin, 2001, and Qur'an published by Karya Insan Indonesia, Jakarta, 2002. Since the 2000s, some publishers who originally only published religious books and they have succeeded in their fields, began to be interested in publishing.

Mushaf, namely Mizan, Syamil, Serambi, Gema Insani Press, and Al-Kautsar Library. In fact, some of them were originally successful book publishers, namely Tiga Serangkai, Cicero, and Masscom Graphy.

Print Manuscripts of 2004-Present In this era, the development of mushaf printing is increasing rapidly. This is marked by the emergence of variations in the appearance of the manuscripts of the Koran that are adapted to the reader segment, such as children, women, fiqh reviewers or ushul fiqh, scientific, and others so. After the publication of the Standard Manuscripts, publishers of the 1980 manuscripts until the early 2000 generally continued the long tradition of producing manuscripts. A new era in the production of manuscripts began to emerge since the early 2000s, when computer technology was advancing. Since then, publishers.

Modify the calligraphy of the Mushaf Madinah written by *khaththath* man Usman Thaha. The type of writing from the Syrian calligraphers is famous for beautiful and beautiful. The first Mushaf publisher which modifies calligraphy Ustman.

Thaha is the publisher of Diponergoro, Bandung. Further developments can be seen from the creation by giving special colors, not only the words "Allah" or "rabb", but the clapping of verses.

certain pieces. For example, verses that contain prayers, verses, and verses about women. A publisher in Bandung blocks special verses about women in purple. Furthermore, the publisher also added limiting paper, a description of the letters, the verses of the prayer rug, the recitation of tilawah prayer paper, al-ma'tsurat, asbabun nuzul, interpretation, hadith and so on. This development is also increasingly coloring into the world of children. For example, the publisher Mizan published I Love My Quran, an Al-Quran and a translation in a set, with illustrations that are unique to children. Recently published The Miracle: the Rference, Syamil publication, which is equipped with audiotape which when touched to the verse or word of the Koran is desired, then the pen will emit a recording, according to the word indicated. The publishers continue to innovate in offering the advantages of each Mushaf. If there had been al-Quran "7 in 1", now appears "22 in 1".

Advantages offered are; tafsiriyah translation, key words, asbabun nuzul, interpretation of several mufassir, hadith, and so on until it reaches 22 points

3 RESULT AND DISCUSSION

Copying the Qur'an has traditionally continued until the end of the century-19 or the beginning of the 20th century which took place in various important cities or regions of Islamic society in the past, such as Aceh, Padang, Palembang, Banten, Cirebon, Yogyakarta, and others. The legacy of the past is now stored in numerous libraries, museums, boarding schools, heirs, and collectors in large numbers.

Even so, we don't find The Qur'an of the century-13 that, and The oldest Qur'an from the archipelago is known until recently it came from the end of the 16th century. The technique of copying the Koran in Indonesia began with the method of handwriting. This period had begun since the 13th century AD, and gradually entered the era of printing.

Efforts to maintain and safeguard the sanctity of the Koran from printing errors, through the examination phase by the Koran checking committee namely Mushaf al-Quran Committee, which was established on October 1, 1959. To facilitate this task, the Lajnah published a Mushaf standard. There are three types of standard manuscripts, namely:

- 1) Manuscripts of al-Quran Braille for blind people. This manuscript uses Arabic Braille as decided by the International Conference of Unesco 1951, namely *al-Kitabah al-'Arabiyyah al-Nafirah*. In 2011, the Ministry of Religion published the Guidelines for Reading and Writing Al-Braille Qur'an. Year 2012 has compiled and published Juz 1-15. In 2013, the Ministry of Religion compiled and published the 16th juz – 30
- 2) *Mushaf al-Quran Bahriyyah* which tends to have *R a s m a l-Imla'i*. Type This manuscript was taken from a Turkish manuscript that had very beautiful calligraphy. At the front of the Mushaf it is written "Manuscript Verse of the Ministry of Religion", meaning that this manuscript is patterned as 'corner verse' (or 'corner verse'), ie each page, in the lower-left corner or corner, ends with a verse ending. This manuscript was also chosen because it was familiar among the people of Indonesia, especially among the memorizers, since its inception at the end of the 16th century in Ottoman Turks. In Turkey, this type of mushaf is called "surekenar "
- 3) *Al-Quran Mushaf Rasm al - Mani Ottoman*. This decree is based on the Mushaf Bombay, because it's familiar in Indonesian society. It can be said,

thus, that this Mushaf became a kind of "official edition" of the Indonesian Ministry of Religion. The size of the manuscript is 24 x 16 cm, 2.5 cm thick, blue skin color with golden writing. At the front there is a speech by the Minister of Religion Prof. Dr. H. Said Agil Husin Al Munawwar, MA. The tashih sign was signed by H. Fadhal Abdurrahman Bafadal (Chair of the Al-Quran Mushaf Al-Quran) and H. Muhammad Shohib Tahar (Secretary), dated April 21, 2004.

There are three parties who usually sponsor the writing of Indonesian Manuscripts, namely: kingdom, pesantren, and social elite. In ancient times, many manuscripts were written by scholars or artists at the behest of the king. Besides that, pesantren also play an important role in the writing of the Koran. For example, mushaf are in the Tegal Sari boarding school, Ponorogo, East Java, Buntet Islamic boarding school in Cirebon, and others.

As for the social elite such as Manuscript Ibn Sutowo and finally at-Tin Mushaf at the behest of HM Suharto, former Republic of Indonesia president. The copying of the Koran is carried out by various layers of Islamic society, both professional copyists, santri, and ulama. At the beginning of the 19th century Abdullah bin Abdul Kadir al-Munsi was one of the earliest people who copied the Koran. The santri in various pesantren copy the Koran especially for the sake of teaching. Meanwhile, some well-known scholars are also said to have copied the Koran.

Copying was also carried out by ulama or students who were deepening their religious knowledge in Mecca. In the 16th to 19th centuries M, Mecca besides functioning as a place for performing Hajj, is also the center of Islamic studies

4 CONCLUSION

- a. Strategies that are carried out a) choose and use a variety of teaching methods in accordance with the conditions, needs and environment of blind students, b) use various methods in a variety of ways. c) Correcting errors and providing "rewards" for blind people who have succeeded in achieving progress, and d) using functional-individual teaching approaches by considering the limitations, disabilities and or learning constraints faced, as well as limited visual compensation efforts by training non-students visuals, especially through time and practice before teaching Braille reading and writing.

- b. Indonesian standard Braille Qur'an uses Rasm Utsmaniyyah, things that make it difficult make it easier to use rasm imlaiyah
- c. The standard Braille Qur'an is converted into Rasm Imla'i which means according to the Qur'an published by Yaketunis or numerous international publications.


الصلاة	الصلوة
الزكاة	الزكوة
الحياة	الحياة
لايستون	لايستون
أَصْحَابُ	أَصْحَابُ
بِصَلَّاهَا	بِصَلَّاهَا
أَنْ تَبُوءَ	أَنْ تَبُوءَ

- d. The Qur'an which is similar to the International Qur'an is easy to read and does not burden blind people in the sense that blind people only need to learn a Braille Arabic writing system that can be used for al-Hadith, arabic and Indonesian blindness to communicate with the international community because al The Qur'an was revealed in the Arab country.

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 <p>Bayt Al-Qur'an & Museum Istiqlal Taman Mini Indonesia Indah Jl. Karet Kuningan, Jakarta Selatan 12130</p>		<p>PEDOMAN BA Bayt Al-Qur'ar</p>	
⠠ ا	1	⠠ ط	2,3,4,5,6
⠠ ب	1,2	⠠ ظ	1,2,3,4,5,6
⠠ ت	2,3,4,5	⠠ ع	1,2,3,5,6
⠠ ث	1,4,5,6	⠠ غ	1,2,6
⠠ ج	2,4,5	⠠ ف	1,2,4
⠠ ح	1,5,6	⠠ ق	1,2,3,4,5
⠠ خ	1,3,4,6	⠠ ك	1,3
⠠ د	1,4,5	⠠ ل	1,2,3
⠠ ذ	2,3,4,6	⠠ م	1,3,4
⠠ ر	1,2,3,5	⠠ ن	1,3,4,5
⠠ ز	1,3,5,6	⠠ و	2,4,5,6
⠠ س	2,3,4	⠠ ه	1,2,5
⠠ ش	1,4,6	⠠ لا	1,2,3,6
⠠ ص	1,2,3,4,6	⠠ ي	2,4
⠠ ض	1,2,4,6	⠠ ني	